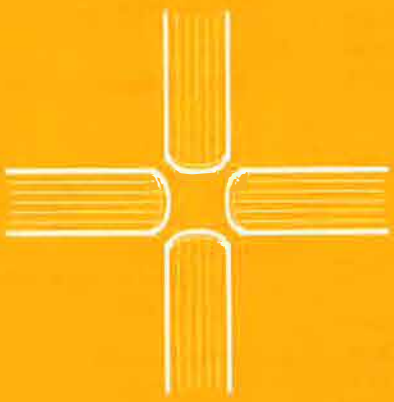
September/October 1992 Volume 128 Number 1

Lutheran Education



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COVER

Artist David Busse has fashioned four books into the cross you see on the cover.

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In This Issue

Two little words, "for" and "in," offer the key to differentiating Law from Gospel, Sanctification from Justification, according to ***Earl Gaulke*** in his "Only You...." article. God's work of Justification is His work ***for*** us in Christ while Sanctification is His work ***in*** us through Christ. Gaulke puts it well in describing Moralism as having a "seductive" appeal and so provides the rationale for this journal's repeated assault on the topic. (Cf. Senkbeil's article last May/June and Deffner's from a year ago this issue).

All of us would agree that all-school worship services play a significant role in the developing child's spiritual growth. Trinity Lutheran School in Faribault, Minnesota offers an account of their struggles and successes in the planning of effective worship experiences that are coordinated with the congregation's weekly services as well. *Cletus Pfeiffer* is the school principal and the author of the article.

Under the broader topic of effective leadership in Lutheran secondary schools, we are pleased to offer an "Intellectual and Social History of Lutheran Education," written by *Dr. Gilbert Sernett.* You will not find this dull reading. Two more articles on the broader topic will be included in this volume of the journal.

One of the great opportunities lying dormant in schools that are the size of most Lutheran schools is that of sensitizing older children to the needs of younger ones. Partitioning by age and grade levels can seem so natural to children that generalizing to superior status and insularity are easy steps to take. *Judi Pinske* suggests this need not be the case as she and a colleague met another common problem—kindergartners' restlessness in chapel—with the help of some of the older children. See "Friends Forever" for elaboration.

Diane Christian Boehm gives ample evidence for the power of metaphor as she uses Mozart and Beethoven as analogous exemplars for the writing craft. Far more important is the lesson teachers can learn from her article as they attempt to teach writing to their students.

We welcome a Luther scholar to our pages in the person of *Kurt Stadtwald* who from time to time will offer vignettes from Luther's life. It is especially fitting that his first effort revolves around family values, a topic that has claimed center stage among the current crop of political candidates.

Jeff Burkhart takes the autobiographical route as he explains his personal indebtedness to mentors he has had within the Lutheran school system.✣

Matters of Opinion

Wayne Lucht

On the Need for Melody in Our Lives

As an editor, envy grips me whenever I come upon a well-turned phrase that seems to say a lot with a limited number of words. This is especially so when it comes to titles-creation, that lowly enterprise that is so important for catching the eye and imagination of the prospective reader. In this rapid-paced world dominated by electronic toys, if the reader is not caught up within the first few scans of a table of contents, it is possible he will be denied dining at the editor's banquet.

And so I was especially alert for such as I browsed at a new local book store (called a book ***shop***, if you please) that could only be compared to Blackwell's in Oxford (and how do you like that for name-dropping?) The richness of their offerings was one thing but added to my delight was finding a book with the apt title *The Melody of Theology* by Jaroslav Pelikan.

I have admired Pelikan's ability to write delightful titles ever since his effort at describing Lutherans as *Obedient Rebels.* He has taught me that titles can be stimulating and instructive as well as tantalizing.

The word "melody" evoked another thought, actually a remembrance of the redoubtable Mark Twain who was known, among other characteristics, for his wide-range command of profanity. His exasperated wife was about to give up hope of reforming his vocabulary until she hit upon the idea of making a list of all the disgusting words he was wont to use and then having him sit down for what she hoped would be a shocking experience. Asking for his undivided attention, she began to read the horrific list.

Twain sat silently till she had finished. Then, in a slow drawl, he said, "You got the words right. But you don't know the melody!"

Perhaps it's too much to propose that a melody can be either sacred or profane in itself. Closer examination of the Pelikan/Twain uses does not suggest that idea after all.

Melody in both cases represents passion, emotion, intensity and possibly beauty (of a sort in Twain's case, admittedly).

But it is Pelikan's use that draws our attention. In a church body that has prided itself on "pure doctrine" and the "pure Word," we often seek in vain for the melody in the lives of the believers. I've often been struck by this phenomenon as I sit in chapel and watch (sidewise) the faces of students and faculty as a sermon is preached. The grim-lipped, stoic looks seem to belie the truth that we are children of the Good News.

I was reminded of this at my congregation's worship service one Sunday when one of the black children from the school innocently asked, about the congregation in general, "Don't you ever get happy?"

From our long history of keeping emotions in check, if not in balance, within our faith life, and from Luther's cautionary words about falling victim to sentimentalizing our faith, perhaps all this should not be surprising.

Yet, where ***is*** the joy? Where ***is*** the melody in our faith life? Do we have any reason at all to be grim about it?

Let your children, your pupils, your students see-and hear-the melody of your faith. Recall that humming the tune comes easier than remembering the lyrics.✣

Milwaukee, March 25-27, 1993

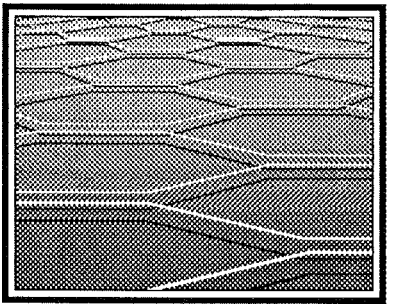
Put these dates down in your book and bend every effort to be there.

Where? At the LEA (Lutheran Education Association) 50th Anniversary Convocation, that triennial event begun in Indianapolis some years ago and continued with distinction in St. Louis and Pheasant Run every three years since then.

By now, someone in your professional network should have received a copy of the program. It came across my desk this mid-summer morning and you can be assured that the program developed by the planning committee is again a superb one.

Simply stated, don't miss it. You can't afford ***not*** to be there.

Milwaukee next Spring!✣



Earl Gaulke

"Only You:"

Overcoming the Seductive Appeal of Moralism

"Until we can thank God for our shortcomings, for the scars in our lives, we will never conquer the problem of inferiority. Why not confess your struggles with inferiority feelings to the Lord right now... Ask Him to deliver you from your preoccupation with yourself...and to give you a fresh touch of His Holy Spirit to allow you to feel about yourself the way God feels and cares about you.

"It really boils down to what you choose to think about yourself. No one can make you feel inferior without your consent. Only you can ultimately stop the plague of self-doubt.

"Only you."

Seductive Sequence

We quote the foregoing from Charles Swindoll's *Three Steps Forward, Two Steps Back* (Nashville: Nelson, 1980) not in order to take a "cheap shot" at a popular writer, but to lay bare an affliction of us all: the ingrained drive from our old sinful self to pull us back under the Law. The sequence in the quote is surely, if we examine our heart, a familiar one.

First, the recognition of our falling short: We begin to sense that we are, indeed, not what we ought to be; we have in fact not done what we ought to do and/or have done that which is forbidden.

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The recognition brings pain-and three typical responses from our sinful flesh to alleviate the pain: Denial ("It's not really that bad"); suppression ("I just won't think about that for now"); excuses ("He did it first"). Or despair. And all of these keep us "under the Law" (Rom. 3:19); "under [the power of] sin" (Rom. 3:9).

The one remaining road: Acknowledge and confess our shortcoming. The Swindoll quote seems indeed to be entering that road: "Why not confess your struggles...your preoccupation with yourself..."

But then the short-circuit: in the quote, and in what so often happens in our everyday living out of our lives in Christ. We *forget the Gospel—the Good News—of God's forgiving love in Christ.* (Check it out. Yes, it is missing in the quote. How about in your life today?)

Without the Gospel assurance that we are indeed God's beloved person despite our sin-because of His grace and forgiveness in Christ-it's no wonder that we fall into the phony "asking" which is really no asking for or relying on God's Spirit at all. If it were, why would we (and the quote) end up by thinking and saying, believing and *ACTING ON*: "It really boils down to what *YOU CHOOSE* to think about yourself. ONLY YOU CAN *ULTIMATELY STOP*..." whatever sin it is that is besetting you. *"ONLY YOU."*

IT HAPPENED TO PETER

Well, thank God we Christian educators are not into such crass self-righteousness as that, right? After all, we've learned better from going to Synodical schools and reading Walther's *The Proper Distinction Between Law and Gospel.* In a way, we're just like Peter. Sure, he denied the Christ in the court of the high priest. But he latched on to Christ's forgiveness in that fantastic three-time repeated pardon and recommissioning: "Feed My lambs...My sheep...My sheep" (John 21:15ff.).

What a high that must have been! Just imagine, hearing from the lips of the resurrected Christ Himself your own personal forgiveness and reinstatement. Peter must surely have walked away from that encounter, into the sunset, never to fall short again. *Forgiveness! Christ alone!* What else base your new life on but that-but Him?

But then come all those embarrassing and repeated experiences of Christ lovingly calling Peter back from faith plus works to *faith alone.* There's the vision of the unclean animals and the visit to Gentile Cornelius' house. And Peter is brought

to confess again: "*Everyone who believes in Him* (Christ) receives forgiveness of sins through His name" (Acts 10:43).

Surely, this was the last time Peter would need a reminder that it's grace/faith/Christ alone, right? *Especially* if the issue had to do with kosher meat, the very issue clarified for him in the Cornelius incident. Sure enough, we do see Peter eating the first-century equivalent of bratwurst, sauerkraut, pork steak and all the other Gentile goodies with the Gentile Christians at First Antioch Christian Church. Great witness, Peter!

But then, it happens again. Here come the Judaizers from Jerusalem! And Peter again caves in to ingrained works-righteousness, preaching by his actions that it's faith *plus* observing the kosher laws that really counts.

When Paul saw that Peter was "not acting in line with the truth of the Gospel, I said to Peter in front of them all,... We...know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified" (Galatians 2:14-16).

IT HAPPENS TO US

Well, it's true. It's as easy for us as it was for Peter to rest our relationship with God on Christ *plus*. Plus what? We who are professional educators may smile at the naive "whats" of Lutherans in *A Study of Generations* (Minneapolis: Augsburg, 1972), *Profiles of Lutherans* (Augsburg, 1982), and the *Effective Christian Education* study (Minneapolis: Search Institute, 1990): being sincere; living right; obeying God's rules. Chances are, our "pluses" are more subtle, liturgical, "theological" than that? Like: At least a minimum of X number of communion or church attendances? Or making new resolutions? Or?

The problem is: We know in our head and can even articulate all the right words about justification by grace through faith. We can even say them in Latin: *Sola gratia, sola fide; solus Christus.* The problem comes when we move from justification—our standing before God—to sanctification, the living out of the new life we have in Christ. Even as it's "by Christ alone" that we stand as forgiven, redeemed before the Father, so it is by Christ alone that we live the sanctified life. Paul said it well: "It is no longer I who live, but Christ who lives in me and the life I now live I live by *faith* in the Son of God,

who loved me and gave Himself for me" (Gal. 2:20,21).

Let me make a personal confession here. Throughout my childhood years and into my adult years I never really understood or lived in the power and beauty and joy of Christ Himself as the Center and Power of the life in Him. Moreover, quite a few adult Christians have confessed to me that they too, in their childhood years, lived under a Law-based conceptualization of the Christian life.

For them, as for me (and maybe also for you?), it went something roughly like this: God has indeed forgiven my sins for Jesus' sake. The Holy Spirit has called me by the Gospel. He's worked this faith in my heart. I do believe in the Lord Jesus Christ, and trust Him only for my salvation.

Thus far, we stood on solid ground in this our childhood faith: justification by grace through faith, the doctrine by which the church (and the individual Christian) stands or falls.

But then the distortion began: Salvation is primarily something that will happen after I die or when Jesus comes again. Salvation means that I will one day go to heaven to be with Jesus. Meanwhile, here on this earth, it's my job to show endless gratitude to Christ for what He's done for me. I show this gratitude by trying very hard to keep God's law—all the rules He's given me in the Ten Commandments. The Christian life isn't going to be much fun, but then was Jesus having fun when He died on the cross? The least I can do is to pay him back for that—as much as I can.

CHRIST: FOR US AND IN US

There are a lot of basic misconceptions in the foregoing, of course. But perhaps the root one is the splitting off of sanctification from justification. We can distinguish them conceptually, to be sure: Justification refers to my relationship to God in Christ; sanctification to my living out of that relationship in relation to people and the creature world. But both are completely the work of God: Justification—His work for us in Christ; sanctification, His work in us—through Christ.

Notice how Paul bludgeons us with his emphasis on divine monergism in justification: "For it is by grace that you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast."

And then, surprisingly, he points to works as the end result—but again, solely by God's doing: "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in ad-

vance for us to do" (Eph. 4:8-10). "Saved," then, means not only the sure hope of a future heaven, where and when we shall be finally stripped of our sinful flesh. "Saved" means that God is NOW at work in us. And sanctification is not a dreary business of trying to "pay Him back," but of yielding to His Spirit to do His work as Christ's people in our world today.

HEAVEN CAN WAIT

And through it all, wonder of wonders, God our Father is doing nothing less than recreating us in the image of His Son: "We, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

The ultimate goal is not simply that we go to some wonderful place, heaven, where our sinful flesh would be as uncomfortable and unhappy as Bluebeard the pirate would be at a church picnic. Rather, the goal is that our sinful flesh will be stripped from us and that, in glorified bodies, we shall see and know and *be like* our Savior and dearest friend. "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when He (Christ) appears, we shall be like Him, for we shall see Him as He is" (1 John 3:2). Meanwhile, our great high priest, who sits at the right hand of the Father, gives "...some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

TEST YOURSELF: JUST TRY IT

So what does this all have to do with Christian education? I would suggest that we prayerfully consider the many and subtle ways that the devil, the world, and our old sinful flesh conspire to trick us into living and teaching moralism, faith plus works, as we move in our thought life and teaching from justification to sanctification. Consider the following typical appeals to the new life in Christ, heard more often in teaching—and seen in more Christian education materials—than we'd like to imagine. What's wrong with each? And what might be a more Gospel/Spirit/Biblically based motivation?

"Try—Try harder" as in: "Kevin, Jesus died for you. Now it's up to you to try...You say you failed again? Well, then, try harder to be good."

That's an easy one to fall into, isn't it? The problem is, "trying" is an appeal to the old sinful flesh, the part of us that doesn't *want* to be good; indeed can't be "good" (Romans 7:21-25). Even psychologically, "trying" is doomed to failure, since the person is only "trying to do"—not really "doing." (Are you going to lose weight or are you only "trying" to lose weight?)

Notice what Scripture contrasts to "trying:" "Yield...your members as instruments of righteousness unto God" (Rom. 6:13, KJV). "Consider yourselves dead to sin but alive to God in Christ Jesus" (Rom. 6:11).

"AFTER ALL I'VE DONE FOR YOU..."

Next, consider that old favorite: "Pay back," basically a motivation of guilt and gloom, as in the hymn (TLH 405, thankfully absent from LW) "I gave My life for thee; What hast thou giv'n for Me?" Or in the appeal: "Daddy (Teacher) has done so much for you. I stayed up all night working my fingers to the bone. I expect that at least you pay me back by..." The problem is, our old sinful flesh rebels against that kind of appeal and we respond with grudging obedience at best.

In contrast to "pay back," the Scriptures call us to a joyful "Live out!" "Live out what God has made you to be in Christ!" "We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead, we too may live a new life..." (Rom. 6:ff.).

Closely allied to "pay back" is the notion of "gratitude" as it is commonly used: "So this is the gratitude I get? I let you kids have an extra ten minutes for recess, and now I can't get you to quiet down for another ten..." "We invited the Joneses to dinner three times now. And they don't even invite us to their evening barbecue. What ingrates!" (Cf. Jesus' counsel about dinners, Luke 14:12ff.)

In contrast to the pinched and whining tone of "gratitude" stands the free and joyful Scriptural "thanksgiving." "Come, you thankful people, come!" "Freely you have received; freely give" (Luke 10:8). Because through Christ we are sons and daughters of the Father, we are freed from counting favors (gratitude) and nursing hurts (getting even). ("Getting even," of course, is just the flip side of "gratitude.") And God's Son can counsel us even to "Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous" (Matt. 5:44-45).

YES, I LOVE JESUS!

How about this appeal to the new life in Christ? "Because I love Jesus, I will do..." Variations include: "If you loved Jesus, Eric, you would stop that behavior right now!" The problem, again, is that the focus becomes my degree of love rather than the fountain of Christ's forgiving love: "We love Him because He first loved us" (1 John 4:19).

SHOULD: MIRROR OR POWER?

Perhaps the biggest and most pernicious word of all in the tug towards moralism is that excellent Law word: should. True enough, we "should fear and love God so that we do not..." as Luther's explanations of the commandments point out. And we need to hear that word of Law personally, and to apply it to our students, to grasp the reality of sin in our lives. Besides that all-important function as mirror, the Law "teaches us Christians what *we should and should not do* to lead a God-pleasing life (a guide)," as the Synodical Explanation of the Catechism points out.

But then, the important remainder, so easily forgotten: "The power to live according to the Law comes from the Gospel."

Walther's Thesis XXIII: "The Word of God is not rightly divided ...when an endeavor is made, by means of the commands of the Law rather than by the admonitions of the Gospel, to urge the regenerate to do good." (*The Proper Distinction Between Law and Gospel.* St. Louis: CPH, 1929, p. 381)

PROGRESSION IN THE EPISTLES

Scan the Pauline epistles and notice the progression in each of them. Tenderly Paul addresses his original readers and us as fellow-saints in the Lord. Lovingly but firmly he speaks Law: "Your boasting is not good..." (1 Cor. 5:6). "You foolish Galatians! Who has bewitched you?...(Gal. 3:1). Then a beautiful and persuasive exposition of the Gospel to re-establish them on Christ: "When the time had fully come, God sent His Son...So you are no longer a slave, but a son..." (Gal. 4). Justification by grace, through faith. Christ alone!

Then, *on the basis of the Gospel* he calls them to "be what they are" in Christ. This is Walther's "admonitions of the Gospel" (Dau translation); "evangelical exhortation" (Bouman translation) of Walther's original *evangelisch zu ermahnen.*

"Yield yourselves to God as men who have been brought from death to life..." (Rom. 6:23).

"Therefore, brothers, we are not children of the slave woman, but of the free woman. It is for freedom that Christ has set us free. Stand firm, then..." (Gal. 4:31-5:1).

Throughout the epistles, as the holy writer turns from expounding the Gospel to the new life in Christ, notice the key word "Therefore": "We await a Savior, the Lord Jesus Christ, who will change our lowly body to be like His glorious body. ...Therefore, my brethren, stand firm thus in the Lord..." (Phil. 3:20-4:1).

"He died for us, so that whether we are awake or asleep we may live together with him. Therefore encourage one another..." (1 Thess. 5:10-11).

No "try harders," or "pay backs"; no "gratitude" or "because I love Jesus" or "shoulds." No "only you."

Only Jesus Christ Himself, "crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:22-25).

Somehow we often miss it—miss Him-when we talk about and "try" to live the new life in Him. And all the time He is as close to us as our Baptism.

"THE WASHING OF REGENERATION"

Another confession. For years I treasured the benefits that Baptism gives: "It works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare" (Small Catechism). According to the very popular (maybe even majority?) misconception, Baptism is really a great thing to have since it promises to get you to heaven when you die. (There's that old heresy again-the heavenly payoff with the miserable "trying" life now. Are we possibly even teaching this heresy—even unwittingly?)

Even though I had memorized it, it never really sank in that my Baptism had significance for my everyday life. Yet, there it is-right in Luther's Small Catechism: "What does such baptizing with water indicate? It indicates that the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever."

Not only that, this key description of the sanctified life capsulizes the key text about the sanctified life in what is argu-

ably the chief epistle of the New Testament: "Where is this written? St. Paul writes in Romans chapter six: 'We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.'"

Was I really taught that in my Christian day school and Sunday school instruction? How could I have missed it? (Hmmm...The same way Peter missed it? The same way those 40% of Lutherans misses it in the *Generations* studies?)

More important: Is it-is Christ Himself-at the heart of my teaching and my living of the new life in Christ? Or does this Romans 6 description of the new life seem too complicated, too "mystical" as compared to "trying," "paying back," and "gratitude"?

"COUNT YOURSELVES DEAD—BUT ALIVE"

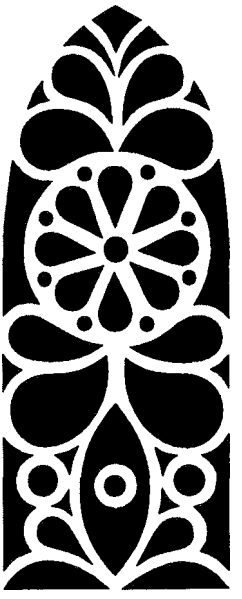
What does it mean, anyway? Romans 6:1-8:4 amplifies the meaning. In brief, it means that, day by day, I'm aware of the sinful flesh which still clings to me (Rom. 7:23). But I'm also aware that I've actually died, been buried, and resurrected with Christ-"so that the body of sin might be done away with, that we should [future subjunctive] no longer be slaves to sin" (6:4,6).

Instead of yielding to denial, repression, excuses, or despair, I admit and confess my sin. (Useful in a daily review: "Consider your place in life according to the Ten Commandments: Are you a father, mother, son, daughter, husband, wife, or worker? Have you been disobedient, unfaithful, or lazy? Have you been hot-tempered, rude, or quarrelsome? Have you hurt someone by your words or deeds? have you stolen, been negligent, wasted anything, or done any harm?"—Small Catechism)

And I claim again God's forgiveness for Jesus' sake. More, I rest, I wallow in, I rejoice in that forgiveness, remembering all those precious Gospel assurances: "Though your sins are like scarlet, they shall be as white as snow" (Is. 1:18). My "new man," indeed, "emerges" from the cleansing waters "to live before God in righteousness and purity forever"—beginning with this new day.

Wow! That's freeing! That's truly sanctification-living the new life in Christ by the power of His Spirit. It's not "only you." It's "only Christ."

"Therefore..."✝



Cletus Pfeiffer

Planning and Coordinating Your Worship Experience

Our school staff struggles with the challenge of making worship experiences "come alive" for the students of the school. All too often worship functions in a series of vacuums, with little or no connection between or among them. I suspect that our school is very little different from other Lutheran schools as we struggle with this concern. We try to make several things happen.

First, we want the worship life of the students to be meaningful and alive. Second, we want the Sunday morning worship and the Day School worship to have a relationship to each other so that members of all ages will understand that "the church" and "the school" are not separate entities, but rather two parts of one body with an intimate relationship to each other. Third, we want to establish a continuity in the minds of the Day School students from school to church so that greater appreciation for, and understanding of, the parts of the worship service can be nurtured.

Our school, Trinity Lutheran School in Faribault, Minnesota, has done several things to try to respond to these concerns. These ideas have evolved over a period of time and, as one might suspect, are in a constant state of flux and revision.

Cletus Pfeiffer has spent his entire ministry at Trinity Lutheran School, Faribault, Minnesota, since graduating from Concordia, Seward in 1965. His advanced degrees are from Mankato State University.

Parts of what are described here have already been used very effectively in our school. Other parts are quite current, relatively untested, outgrowths of the first part. The whole package is designed to "immerse" the student into the worship life of the congregation, and to bring the adult membership of the congregation into tune with the worship life of the Day School students.

FIRST STEPS

First we choose an annual theme. Although this can be done in a variety of ways, we generate the theme content by asking the students of the school for suggestions. These suggestions are then molded into a theme by the faculty. A recent theme into which the student-generated responses was molded is *Brothers and Sisters in Christ.*

This theme was then further developed at an early summer retreat attended by the pastors and twelve-month teachers on staff. We would suggest holding this in some relaxing setting where the phone seldom or never rings! We also schedule enough time so that there can be some relaxation along with the hard work. Our staff travels about 100 miles and spends two nights and three days in a water-side home which serves as a "weekend cabin" for a family. You no doubt can find something similar if you look around.

The annual theme was then split into monthly sub-themes with each month assigned to a different board or committee within the congregation. This was done with an eye toward various special events in the life of the congregation and/or school, such as the Board of Education being assigned March in honor of National Lutheran Schools Week.

The whole package is designed to "immerse" the student into the worship life of the congregation...

After the monthly theme was designated and assigned, the pastors and the director of music actively began to work on setting sermon texts and selecting sermon and support hymns. The rest of the staff spent time generating ideas and guidelines about how the sub-themes can be visualized and made more vivid for the worshipers. Finally, a full year's plan was on paper and ready to be offered to all involved and interested.

SHARING THE PLAN

The next step was to communicate the set of guidelines to each board and committee in the congregation. This was done by asking the Worship Committee and Worship Visuals Committee to "buy into" the plan and work with each board/committee during the course of the year. The board/committee's responsibility was to use their month to "advertise" and "educate" the congregation about their work as it relates to the work of the whole body of Christ. Each group was also asked to make a banner for display somewhere in church visualizing the month's theme.

In addition, they were also asked to make some other visual contribution to the worship area which "says" the month's theme to the people whenever they look at it. This could be a sculpture, mobile, painting, or anything else that suits the needs of the circumstance. The plans for all of the visuals must first be approved by the Worship Visuals Committee in order to maintain consistency and order. As each month's banner is added to a strategic location in the sanctuary, the previous month's banner is moved to a "permanent" location elsewhere in the sanctuary so the worshipers can experience a cumulative effect.

For the current year (1991-92) every monthly sub-theme is a three-word phrase using the initials "TLC." The name of our church is Trinity Lutheran Church, and this provides a little play on words for us. Some examples of this are "The Love Connection," "The Lasting Community," "The Lord's Challenge," and so on. The March sub-theme is "Tell Little Christians."

THE SCHOOL'S ROLE

Now that this portion of the stage is set, let us focus on the Day School environment in this worship plan. First, the decision was made to allow the sermon text for the following Sunday to serve as the basis for this week's chapel talk. This means that the teachers and pastors do not have a set of suggested guidelines to follow. At first the thought of writing a chapel service without an outline provided seemed a little unnerving to a few teachers. However, all seem to enjoy "working from scratch" at this point. Along with this, at least one of the hymns for the Sunday worship service is to be used in chapel. It is suggested that this will be the sermon hymn.

The teacher or pastor who leads chapel this week will also lead the children's object lesson in church next Sunday. The

idea behind this decision is that this person can very easily tie the two together and make one a very natural continuation of the other. At the same time "the table is set" for the pastor's sermon.

Some teachers have found it very useful to use the text, the readings, and the hymns for the week as all or part of the week's opening and/or closing devotions in the classroom. They report that this has provided the pupils a comfortable familiarity with what happens in both Wednesday chapel and Sunday worship services.

The next part of this plan is the part that benefits the teaching staff directly. The sermon text is used as the basis for the weekly Bible study for the staff. Whoever conducts chapel also leads the Bible study for the week.

The Bible study begins on Monday morning with the chapel presenter walking the rest of the staff through what he/she plans to do in chapel on Wednesday. The chapel presentation generally makes use of only a small portion of the total text, or the "narrow text." The entire staff then serves as a sounding board for the presenter, hearing and reacting to these suggestions and also giving suggestions which may yet be implemented by the presenter. The choice of songs can be shared at this point so the teachers are able to use them in devotions both before the Wednesday chapel service and Sunday worship. This portion, the Monday morning session, is used as a preparation for the teachers who in turn will prepare their classes for chapel on Wednesday. The week's leader also includes prayers directed at regular and special needs of the staff, school, and congregation.

On Friday morning, the leader guides the faculty in an indepth study of the "broad text" in preparation for hearing the sermon on Sunday. At this point suggestions may also be shared about what the object lesson will be on Sunday.

Finally

Our staff has bought into this plan and feels that it serves our purpose at this place and at this time. We know that it is not an end, but rather a beginning. We submit this to you as a stepping stone. If you can use a portion or all of it, and add your own flavor to it, ALL PRAISE TO GOD.✣

Gilbert Sernett

Intellectual and Social History of Lutheran Education



Introductory Note: With this article, Dr. Gilbert Sernett of Concordia, Ann Arbor; Professor Allan Schmidt of Concordia, Seward; and Superintendent Thomas Buck of the Milwaukee Lutheran High Schools initiate a series of articles which focus upon the elements of effective leadership within the Lutheran secondary school milieu. This first article provides a brief overview of the intellectual and social history of Lutheran education. The next article will describe the legacy of leadership to the Lutheran secondary school movement during the mid-twentieth century. The series will conclude with descriptions of leadership concepts and behaviors believed by its contributors to be integral to those who will lead the Lutheran high school enterprise into the 21st Century.

Theological and Cultural Foundations

An overview of the intellectual and social history of Lutheran educational thought reveals the theological and cultural foundations undergirding Lutheran schools which are "in the world, but not of the world." The administrator of a high school associated with the Lutheran Church—Missouri Synod engages in a "teaching ministry" which has definition in a unique set of religious beliefs and practices dating back to Reformation thinking about how people in a community ought to live.

The route from the Lutheran preparatory academy of the nineteenth century to the Lutheran community high school of the twentieth century is a story of religious freedom intertwined with the values of the democratic community. The saga begins with a summary of the reformed thought of Martin Luther.

No longer bowing to the sixteenth century papal authority, characterized as feudal, corrupt, temporal, and abusive, Martin Luther reconstructed religious doctrine and practice. He argued a reformed gospel message which preached no intermediary in the individual's access to God, save God's grace alone. Luther challenged the prevailing Roman Catholic thought on matters dealing with indulgences, the sacraments, autocratic church governance and on the freedom of individual thought and conscience. Historian Guizot wrote:

> The Reformation was a vast effort made by the human mind in Europe to achieve its freedom; it was a new-born desire which it felt, to think and judge freely and independently of facts and opinions which till then Europe received, or was considered bound to receive, from the hands of authority. It was a great endeavor to emancipate human reason; and to call things by their right names, it was an insurrection of the human mind against the absolute power of the spiritual order.(1)

Protestant religious reformers, including John Calvin, Philip Melanchthon, and Ulrich Zwingli, well aware of the potential power of the church to educate the masses, sought to develop educational philosophies and institutions that would support the rightness of their religious beliefs.(2) Martin Luther's insistence that the "community of believers" should be able to read the Bible in their own vernacular and on their own behalf promoted religious education. Luther's admonition to parents to teach reading and writing to enable their children to become Bible literate forged the relationship between parent, vernacular school and parish. Luther's insistence that boys and girls learn to read the Scriptures in their native language spurred universal education for all children regardless of wealth or place in society. This rudimentary education, supported by both church and school, was linked to obtaining salvation and to the security of the community of citizens. To Luther, the extraordinarily clear message of justification by faith alone preached by the Biblical prophets and epistle writers could not

be trusted to the prevailing ecclesiastical order for unadulterated distribution.

Martin Luther's letter to the mayors and aldermen of all the cities of Germany in behalf of Christian schools set the course for an educational system, beginning with the local parish school and ending with the Christian liberal arts university. The Reformation vision of an educated Christian merged vocational training and the pursuit of the Christian life into a singular goal.

> Each city is subjected to great expense every year for the construction of roads, for fortifying its ramparts, and for buying arms and equipping soldiers. Why should it not spend an equal sum for the support of one or two schoolmasters? The prosperity of a city does not depend solely on its natural riches, on the solidity of its walls, on the elegance of its mansions, and on the abundance of arms in its arsenals; but the safety and strength of a city reside above all in a good education, which furnishes it with instructed, reasonable, honorable, and well-trained citizens.(3)

The stream bed for Luther's religious educational ideas deepened throughout the sixteenth and seventeenth centuries. Amidst the torrent of religious rivalries and counter-reform efforts, his concept of the community parochial school remained steadfast. Luther's scheme reformed both political and ideological communities. Luther's elementary schools were marked by the use of catechisms of prepared questions and answers designed to achieve doctrinal conformity among the Bible reading masses. In addition, the liberal arts university was designed to educate the elite which would become the ministers for the church and officials for the nation states.

Luther, Calvin, and others related literacy to salvation.

Educational historians track much contemporary educational thought and practice back to Martin Luther and his co-reformers. Their use of a dual system of schooling, primary instruction in the vernacular schools for the lower socio-economic classes, and university preparation instruction in the Latin Grammar schools for those deemed able to pursue the classical humanist tradition influenced the development of modern educational institutions.

> In addition to their adherence to the dual track system of schools, the Protestant reformers bequeathed to Western education an emphasis on literacy. Luther, Calvin, and others related literacy to salvation. For many Protestants, Bible-reading was a necessary feature of reformed Christianity. It was this emphasis on literacy that contributed ultimately to universal schooling.(4)

COLONIAL LUTHERAN EDUCATION

Immigrant Europeans in the American Colonies, bereft of their cultures of birth, used the dual structure of the schools to anchor themselves in their new homeland. The "Old Deluder Satan Act" aimed at keeping the devil from the door, required Puritan parents to establish schools for their children. Out of these publicly legislated primary schools, with their emphasis on Bible literacy, emerged a community religious ethos designed for the good of the commoner. The Latin preparatory schools and the theological colleges of the Colonies provided religious sectarian education for those with the means to avail themselves of it.

Lutheran groups from Scandinavia and Germany which settled in the East, with larger numbers in Pennsylvania, established both church and home schools. But by the 1830s these earlier church school efforts were in decline due to a combination of forces.

Trained pastors and teachers were at a premium. The secondary and university training of clergy in the newly formed states had not kept pace with the demand for elementary religious schooling. The mother churches in Germany, Sweden, Austria, and Norway were in confessional and political disarray. And, there was little interest or ability to support the American mission field. The emerging system of free public schools in the States, mimicking the overt Protestant religious themes of the community, gradually supplanted the parish school. Many of the parishes abandoned week day church schools and began offering Sunday school classes for supplementary religious education. By 1838, as the Lutheran groups new to America began to settle in Indiana and the frontier of the time, churches in the East had largely discontinued full-time parochial schools.(5)

In contrast, the group of Lutheran German immigrants which settled in Missouri in the late 1830s, eventually to bind doctrinally in a religious synod with other Lutheran settlements located in Wiscon-

sin, Ohio and Illinois, took literally Luther's invocation of the Biblical injunction, "Parents, train up your children in the Lord." Not content with the oppressive political and religious reforms of the Prussian Government, these seven hundred German Lutherans from the Saxon region of Martin Luther's birthplace formed an Emigrant Association in 1838. Their goal was to escape religious tyranny by emigrating to a new country to seek autonomy through the establishment of a new colony. Eventually, by steamboat up the Mississippi in the later part of 1838 and early 1839, the emigres came in small groups led by their pastors to settle in a heavily wooded backwater area one hundred miles south of St. Louis.(6)

Missouri Synod's Early Years

The early days of life in Perry County, Missouri for these confessional Lutherans was not the utopian existence envisioned. Spiritual disillusionment, internal squabbling, and physical hardship plagued the makeshift camp while it waited for the transformation of the rough Missouri landscape into their envisioned Garden of Eden. However their organizer, Martin Stephan, arrogantly seized power in a test of the authority of the clergy over and against the congregation's right to govern its own affairs. He indulged himself with the community's finances while mismanaging the business and financial affairs of the emigration association. His desires for the establishment of Stephanism were drowned when charges of his extramarital affairs were confirmed.(7)

...life in Perry County, Missouri for these confessional Lutherans was not the utopian existence envisioned.

In an act which moved this small group of German immigrants beyond the character of being just another trickle in the flood of communal sects spreading over frontier America in the late 1830s, the Saxons in Perry County banished Stephan from their community. The degree to which confusion regarding authority in church and earthly matters percolated throughout the colony was placed in writing by one young pastor, C.F.W. Walther. "The main questions about which we are concerned at present are these: Are our congregations Christian, Lutheran Congregations, or are they mobs or sects? Do they have the authority to issue a call or

to excommunicate? Are we pastors or are we not?"(8)

With the ousting of Bishop Stephan and under the subsequent leadership of C.F.W. Walther, the Perry County Lutherans avoided the schisms many of the religious sects of the time experienced. The themes of Martin Luther's reformed thought were reflected in the common aspirations of these Germans in America, as recorded by Walther, "to save their souls, to live their faith, to establish true public worship, and to have a truly Christian school for their children."(9) Walther's efforts at "doctrinal purification" of the Missouri Germans was rapid and successful and soon he gave attention to educational matters.

A growing number of like minded parishes formed a new synod which convened in 1848 to develop a constitution founded on orthodox Lutheran theology. This new Missouri Synod of Lutherans held prescriptive conditions for admission and membership:

> 1. Provision for the Christian schooling of the children of the congregation.
>
> 2. The President shall report on his supervision of the teaching, life, and ministry of pastors and teachers,...also concerning the orthodox character of church and school regulations and books.(10)

These and other provisions in the LCMS constitution provided the fountainhead from which first trickled a few schools but eventually a torrent of Lutheran elementary schools and a stream of Lutheran secondary schools. Walter Beck, Lutheran education historian, described the beginning of the schools of the Lutheran Church—Missouri Synod in this way:

> Thus was laid the foundation of what was to become the largest Lutheran School System. As is evident in these provisions, there was a definite, clearly defined, well organized, and virtually obligatory system of schools which because of its close identification with the church as such was so destined to grow and establish itself more firmly than was possible within other Lutheran bodies where organization was less uniform and establishment of schools less rigorously insisted upon.(11)

Walther's use of the parochial school for children and the academy for selected young men to prepare for seminary studies reflected the influences the schools of Germany had left on the Missouri Saxons.

In the midst of the turmoil of founding a new synod, Walther and other clergy members advertised their decision "to establish an institution of instruction and education for all branches of a Gymnasium, which are requisite for a genuinely Christian and scientific education, such as: Religion, the Latin, Greek, Hebrew, German, French and English languages, History, Geography, Mathematics, Physics, Natural History, fundamentals of Philosophy, Music, Drawing."(12) The school was envisioned as a private classical education for gifted boys who would fill the eventual need for teachers and ministers of parishes which confessed themselves to be like the Missouri Lutherans. Stellhorn, in tracing the beginnings of Lutheran secondary schools wrote,

> Judged by the ages of the children, as well as their sex, the institution at first resembled a kindergarten and elementary school more than a college, seminary, or university. Can one imagine four university graduates taking turns in working with a group of ten boys and girls, and with such a heavy curriculum? But here was the 'so called college' and the beginning of secondary education.(13)

Walther's attempts to establish Lutheran high schools in order to extend his new synod's mandated establishment of elementary schools resulted in a series of failures. Stellhorn summarized the troubled activity of maintaining Lutheran high schools in St. Louis, Ft. Wayne and Milwaukee during the third quarter (also true of the fourth quarter) of the nineteenth century.

> Secondary education for the laity, then, was a most difficult matter to introduce during this quartercentury. Even in St. Louis, where it eventually succeeded, it was a struggle. With such highminded educational leadership as that of Dr. Walther and others, one would have expected greater success. A hindrance, no doubt, was the economic status of many people, especially recent immigrants who needed their children early to help make a living. People also had to build and maintain churches and schools, and contribute time and again for buildings and additional professors at synodical institutions.(14)

EARLY LUTHERAN SCHOOLS AND AMERICAN PUBLIC EDUCATION

The tension created by the inevitable American acculturation of the German Saxon emigres, and the opportunity afforded by a liberal education to learn of the new ways, was to drive the dialectics of school purpose and mission statements. Lutheran essayist John Choitz observed the following about the Lutheran schools serving both parochial and community interests:

> It was not strange, therefore, that these immigrants would give considerable attention to education itself. The effort to perpetuate an established tradition of learning in the New World comprised, therefore, the church's second motive in founding a system of parochial schools. Often a Lutheran school in a community of log cabins was the only school within commuting distance of the inhabitants. Frontier conditions gave every special educational effort significance.(15)

Another objective given for the education system of the Lutheran Church in the late 1800s came from Walther's feeling that he had an obligation "to further the interests of Lutherans as immigrants living in a strange land."(16) For Walther, education was the major source of economic and social mobility. In 1866, Walther again tried to promote Lutheran secondary education.

> If we German Lutherans in America are not forever to play the role of 'hewers of wood and drawers of water'...and if we wish to contribute our part to the advancement of the common welfare of our new fatherland...we must establish institutions of higher learning and offer more than our parish schools, regardless of how highly we value them. Certainly, there are enough American Schools whose goal is higher education to which we could entrust our youth. Unfortunately, however, our children would lose their irreplaceable treasure of the German language and nature (in the best sense). Worse, they would be in danger of losing their Lutheran faith.(17)

Walther immerses his readers into several issues which were to be of concern to the German Lutherans throughout the remainder of the nineteenth century and into the twentieth century. One concern was that the group left behind a well devel-

oped education system in the old country. Out of civic necessity, these pioneers had the need to establish, for the benefit of the individual and the frontier community, new institutions, public or private. There was the language question which was to remain with the German speaking religious communities well past the turn of the century, alternately being used as a lure to attract the Germans into the public schools, while, at other times, being used as the flashpoint to arouse parents in the battle to maintain their right to establish private religious education.

These Lutherans saw school as being church; the German language Bible and liturgy materials were a means of worship.

The Lutherans did not view themselves as political separatists apart from the growing America. Theirs was an intense desire to preserve the practice of schooling their own youth. These Lutherans saw school as being church; the German language Bible and liturgy materials were a means of worship. However, the transition from German to bilingual instruction by Lutheran schools was steady and repeatedly encouraged by official church publications. In 1905, the Missouri Synod President used the official synod paper, *Der Lutheraner*, to write:

> The Missouri Synod has done more to resolve the language question than all the eastern synods combined. While others have talked, it has acted. It has its parochial schools, and through them an entire younger generation has become bilingual. The same is true of the teachers and pastors we train. Ninety-eight percent of them are wholly bilingual, since practically all our students have been trained in our bilingual elementary schools and colleges. Additions from Europe are extremely few. The Missouri Synod is, therefore, fully prepared for a transition to English wherever necessary.(18)

Nevertheless, opposition was widespread enough to spawn reprisals from patriotic organizations which decried as un-American both the German language and the continued existence of nonpublic schools. Gradually, the German Lutherans did make the transition to instruction in English for the secular subjects and,

also shared in nation building by participating in America's war efforts. However, the Lutherans and other groups sponsoring nonpublic schools were not willing to give up their distinctive parental right to school their own children. The cascade of legal assaults drawn in the late 1800s, and repeated again in the 1920s, against the choice of parents to maintain their own schools was countered with organized political action sponsored by varied denominational groups.

Through an official declaration of its 1890 synodical convention, the Lutheran Church—Missouri Synod synthesized its view on parental rights, the *in loco parentis* doctrine, theological thrusts, Scriptural mandates, and on the separation of church and state functions. This document served to galvanize the Lutherans in the 1890s, and again in the 1920s, against legislative dispersion.

The Supreme Court resolved the anti-German language, state versus parental rights law question, in the Meyer versus Nebraska case of 1923. "The legislature has attempted materially to interfere...with the opportunities of pupils to acquire knowledge, and the power of parents to control the education of their own."(19) Further, the Supreme Court in 1925 declared unconstitutional the Oregon law requiring that all parents send their children to be educated in the public schools and established that the child is not a mere creature of the state. "The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state: those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." (Pierce v. Society of Sisters: 268 U.S. 510)(20)

The Lutheran school is a surrogate of the state, performing a state mandated function, namely compulsory education.

The Supreme Court decision regarding the right of parents to arrange for nonpublic schooling of their children meant that compulsory attendance laws could be fulfilled through attendance at a private or parochial school. The decision also answered the question of how much control the state might exercise over the nonpublic

schools located within its borders. In a contemporary planning guide for Lutheran schools, the state's responsibility in education and the relationship of the private school to the state is reviewed against the framework of the Tenth Amendment to the United States Constitution.

> The state is responsible for education. Lutheran schools are not entirely private. The Lutheran school is a surrogate of the state, performing a state mandated function, namely compulsory education. In carrying out their supervisory functions states have established the right to review curriculum, require teacher certification, and to "define" school year. Not all states have exercised all of these powers but all states have the right to do so.(21)

Campaigns to defeat adverse nonpublic school legislation, a shift away from foreign speaking parochial schools, a distancing from "Mother Land" traditions intensified by world wars, a decline in the number of parish schools, and the acceptance of a growing ecumenical tone to broader school mission statements characterized the Lutheran church school activity during the first part of the twentieth century. The fundamental objectives of the schools came to be that of the inculcation of Christian doctrines and the permeation of these principles into the entire school curriculum.

An examination of the dramatic increase in the number of Lutheran secondary schools during the 1970s and early 80s is an analysis of how parents sought, through a specific institution, to educate their children in a responsive environment shaped by values consistent with their religious and societal beliefs. This Lutheran idea of education strives to achieve personal and societal development for the good of both the religious and secular communities. Such a value driven education has a much broader focus than the economic and social efficiency thrusts that dominated the public schools during the industrial age which were revived during this current technological age.

The Legacy

Much of the Lutheran school saga is told by August C. Stellhorn in *Schools of the Lutheran Church—Missouri Synod* published in 1963 and by Walter H. Beck in *Lutheran Elementary Schools in the United States* published in 1965. A provocative analysis of Lutheran schools was completed in 1973 by William Kramer in *Lutheran Schools—15 Crucial Years:*

From 1959-1973 with primary emphasis and analysis on the mission and purpose of the Lutheran elementary schools.(22) The history of early efforts in Lutheran secondary education is partially revealed in a 1947 Lutheran Education Association Handbook, *100 Years of Christian Education* and in the 1949 LEA Handbook, *Lutheran Secondary and Higher Education.* These and other materials written by previous Lutheran educators, including back issues of LEA Yearbooks, give the Lutheran administrator a link to the rich heritage of Lutheran education. The Lutheran idea of education conceptualizes relational ties which bind a community beyond the ethnic or geographic borders of the past. Intrinsic in this relationship is the hope that the leader will choose servanthood over domination to arrive at the articulated inreach and outreach goals of the laity.(23)✝

NOTES

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Judie Pinske

Friends Forever

My friend, the kindergarten teacher, was struggling. Her students hated chapel. "They can't read. They don't know many songs. They seldom understand much of the message," she lamented. "Mostly they're expected to spend thirty minutes sitting quietly on a hard bench. I can't say I blame them."

To solve this problem we created the "Kindergarten Friends" program. It has been one of the most successful things our school has done in the area of building student relationships and students' self-esteem. It can work in your school too.

Here is how it started. At Immanuel Lutheran School that year I had exactly the same number of students in the sixth grade as my friend had in the kindergarten. I suggested that since our numbers were the same, perhaps my sixth graders would each like a kindergarten friend. They could sit together in church, and each little person would at least have the feeling of somebody paying attention to him.

It clicked from the start. The sixth graders were delighted to have the responsibility. And the kindergartners looked forward to Wednesday when their "friends" would come to pick them up and walk them over to chapel.

My friend and I saw the immediate attraction these two classes experienced, and we decided to expand our togetherness. We took one period a week and had an activity together. We named it simply Kindergarten Friends.

Because of the high degree of compatibility between the two groups it made little difference what the activity was. They seemed to simply enjoy each other's company. Some of our early get-togethers featured art projects, gym games, walks outdoors.

Judie Pinske is sixth grade teacher at Immanuel Lutheran School in Des Plaines, Illinois.

But as time went on, one activity became the favorite: Reading. The kindergartners would stop in the library, pick out a book, and come to the sixth grade classroom. They would pair off, and the pairs would wander to wherever. Soon we had students in desks, under desks, on desks, over desks, on the floor, sitting, sprawling, lying. And each sixth grader was reading aloud to his friend.

The noise was like an active bee hive. Yet each little one was listening only to his friend. When a pair finished a book, they would quietly trade with another pair, and the two would begin their private humming again.

My friend and I would sit back and think this teaching business wasn't so bad. Here we had an activity that required almost no planning on our part, and the students loved it and benefited so much from it. The poor readers in sixth grade had no trouble with the books; a boost for them. The kindergartners were enjoying one-on-one attention. Sixth graders loved the chance to get back into books that people would make fun of them for reading if they did it alone. The sixth grade was truly proud to be valued by these little people. The kindergartners would look at them with eyes full of love and admiration. They really were friends.

We went on field trips together. Whenever my friend had a special project that was going to require some helping hands, she always knew the sixth graders would be there in a minute.

During the cold snowy days of winter we scheduled two sixth graders to be out of class for five minutes to go down and help zip and boot little ones so they could all be ready to go on time. My friend was thankful for the room of willing helpers she had upstairs.

In spring that year our closing activity together was a treasure hunt through the school and playground. The sixth grader read the clue, and the kindergartner had to decide how to follow it. They all ended back in the room for a popcorn party, and, you guessed it, a little reading time.

As my friend planned the kindergarten graduation that year, her students insisted that their sixth grade friends be a part of it. So they were.

Over the years not all groups have worked as well as that first one did. That was something special. But my friend and I have always felt it was one of the best ideas we ever had. Some guidelines are necessary; and you as the teacher are important to the success of the program. Here are some hints that may make a smoother

start if you have never done this type of activity.

HELPFUL GUIDELINES

1) ***Explain Responsibility:*** Set the older children up specifically. Explain to them that they are the persons of responsibility in this situation. They must show the younger students proper chapel behavior. Their joyful singing in praise of God set a wonderful example for the little ones to follow. Whatever the activity, make it crystal clear to the older student what his responsibility is to the younger one that day.

There is some explaining to be done to the younger ones too. They must be told that they are to listen to the older student and follow classroom rules. It is not a free-for-all time.

During the activity it is best to let them handle it alone, but once in a while you may have to step in and give a student some direction on the spot. If possible, it is better to talk to the older child alone later and explain how you see him misbehaving or not fulfilling his responsibility as he should. Clear expectations bring better results.

2) ***Allow for Natural Preferences:*** If the two groups pair off and everyone seems happy with the friend they have, there is nothing wrong with letting those pairs be permanent. Most students like the idea of one "special" friend. But if your numbers are too dissimilar, or if there are some children who are not very appealing (and that is rare), you must be creative in your leading. Have little ones pick a partner one time, big ones the next time. One time have girls go with boys. Use colors of clothing, or birthdays. There are many ways to choose partners. A completely impartial way is to write every name on a slip of paper and put them in a container. As the names are drawn out the pairs are made. No muss. No fuss.

If a little one is obnoxious, you can usually find an older one who will rise to the challenge of dealing with him. Your conferring with the older child about how to "handle" the little one does a lot for your relationship with the older student.

In the event that the older child is not appreciated by the little ones, the situation is more difficult. That requires a lot of prayer and diligent work from the teacher.

3) ***Allow Freedom of Choice:*** Infrequently there is an older student who does not like little ones and is not interested in participating. That should be the option of the student. Most of the time if the student is not forced, he will choose to participate after a few weeks have gone by. If a

student opts out of the program it is important that you do not pass judgment on him. Do not assign additional school work for him to do while his classmates are gone. Give him free reading time.

4) ***Work Together:*** Both teachers must share in the responsibility of the planning and execution of the events. If you decide together that one will watch the students and the other will have some free time, that can be great. But be sensitive to each other on this issue. This is a team teaching activity.

5) ***Set the Tone:*** The teacher's attitude sets the tone. If the upper grade teacher shows by action and attitude that these little people are really neat and fun to be with, the upper grade students will feel that too. When the upper grade goes back to their room, a comment like, "Steve, you really handled Ken well today when he wanted to run in the room," or "I think little Jessica really likes you, Pam. Her eyes light up whenever you're around," will reinforce the good things they are doing and the good feeling they have about themselves. Always mention the good things you see.

6) ***Vary Your Activities:*** Be as creative as you possibly can be. Use two or three periods to do a paper mache project or painting at an easel. Use those older children to be extra hands in projects for you. Let the older children do the project too. They enjoy the chance to step into the past.

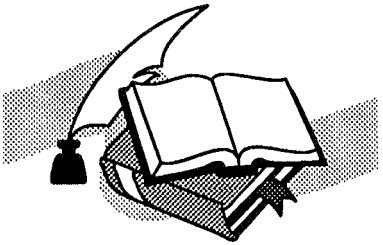
Mix in academics. Having the kindergartners dictate to their friends gives some fine language experience that is difficult for the teacher to handle alone. It helps the older student see language in a practical way. It is embarrassing if your kindergarten friend wants you to write a word and you can't spell it.

7) ***Explore Other Possibilities:*** Kindergarten and sixth grade have been the example. But any two grades can be paired. It can continue from year to year: first-seventh grade friends, second-eighth grade friends. More than two classes in the school can be doing this.

Alumni of Immanuel in the last ten years would probably be able to tell you the name of the sixth grader who was their friend and the name of the kindergartner six years later who was their little friend. These relationships do seem to become pleasant memories.

The benefits are so numerous. The best thing to come out of this program for our school is the feeling of family it creates. When you see the various age levels as friends you do have the feeling that, "We are one in the Spirit, we are one in the Lord."

Give it a try at your school!+



Diane Christian Boehn

Mozartians, Beethovians, and the Teaching of Writing

Teaching about the writing process can be dangerous. We who are writing teachers and writers tend to assume that other people—students—will write like we do, or like the textbooks say they should. We perpetuate a myth!

The writing process has an element of mystery. Poets resort to mystical measures in pursuit of their elusive "muse." Teachers, on the other hand, diagram carefully controlled, orderly processes on their chalkboards. And students dumbfoundedly wonder how the person sitting next to them unearthed all the ideas for that amusing five-page essay, when their confrontation with the same topic produced a paltry and totally forgettable three paragraphs.

The writing process may always retain some mystery. But recent research into the intricate workings of the brain, coupled with the disdain of both teachers and students for the mediocre writing often produced by "formulas," have provided some exciting insights for the teaching of writing:

1. *The writing process is highly individualistic.* Everybody knows that, you say? Witness the large number of writing texts with an author's favorite "formula" for writing, conscientiously echoed by teachers (who nonetheless secretly admit that when they write—if they write—that isn't how they do it). Surely there must be something wrong with their process—or with the students who don't write the way the book says?

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2. *The writing process is recursive, not linear.* The teacher who prescribes a careful sequence of steps fails to recognize that while those steps may be successful for students who think in linear, step-by-step ways, they will create only frustration for those whose thinking processes are different. Nearly every writer working forward in a piece of writing also moves backward—to change focus, to rearrange, to gather more information, even to start again. The parts of the process overlap. This piece of writing began with three pages of scrawled notes—the results of reading, researching, and thinking about what I wanted to say. It has seen three different introductions. The process which led to the final result was neither neat nor linear!

3. *Image and metaphor play a greater role than usually given credit for.* Many of our most fascinating ideas come, not as a result of careful, logical reasoning, but from a flash of insight, a brief image in our mind, a poignant memory. Imagination cannot be willed, or controlled by logic—yet it is the essence of each writer's uniqueness, of writing which impacts our minds and hearts.

4. *One of the primary causes of writer's block is rigidity, lack of a spirit of opportunism, the inability to adapt as needed.* When the writing process is reduced to a sequence of rules, the straitjacket represses the imagination. "Go with the flow" is literally true when it comes to writing!

So where does a writing teacher begin? John, a conscientious, orally expressive student, appears in my office, frustrated and totally blocked. "I guess I'm just not a writer. I know what I plan to say when I get into my essay," he tells me, "but I just can't seem to find a way to write the introduction, to get the writing started."

"So why don't you write the parts you already have in mind, and see if that will suggest an introduction?" I offer.

His jaw drops. "Can you do that?" he asks. Somewhere over the years the idea became ingrained in his thinking that the only "right" way to write was from introduction through to conclusion. When that didn't work, he concluded that he could not write.

Our job, suggests Donald Murray in *Write to Learn,* is not to teach students how to write, but to teach them how to teach themselves how to write! Our goal, then, is to help our students develop successful rituals in their writing processes. As we demystify the writing process, we also reduce students' anxiety about writing, for they discover that there is no one

"right" or "wrong" way to write, that learning to write is a process of discovering what will help them be successful. The more strategies for writing which students develop, the less likely they are to block, the more they will be able to discover what works for them and for a variety of writing assignments.

Individual differences provide a place to begin. Writing about his fellow poets, Stephen Spender concluded that they came in two types: Beethovians and Mozartians. Research suggests a third kind of writer-combinations.

BEETHOVIANS, MOZARTIANS, COMBINATIONS

Beethovians are discoverers; they discover what they want to say *during* the process of writing; in other words, they *write to generate* ideas, compose to find out what they have to say. Their writing is "non-directed," reflexive, characterized by multiple (messy) drafts. They are right-brain processors, visual thinkers, high imagers, allowing image and metaphor to structure their first drafts.

Mozartians, on the other hand, are planners; they plan extensively, either mentally or on paper or both, and then execute. Their careful outlining results in fewer drafts; they *write from the ideas they have already generated;* their writing is "directed." They exert more conscious control over their texts and work in linear, conscious ways, focusing on what comes next. They use image to recall information or to keep organization in mind.

The Combinations do not rely on a particular method or strategy to write, varying their writing process according to the assignment and the ideas they wish to communicate. Interestingly, this is the group which uses word processing most successfully. Some may use it for all phases of writing, from generating ideas to final editing, others for second and final drafts and editing.

Beethovians are discoverers; they discover what they want to say during the process of writing...

Writing, especially academic writing, has often been taught as a logical, step-by-step process, as if all students were Mozartians. In fact, American education as a whole focuses primarily on the left brain, on the processes of reason and logic and linear thinking, down-playing imaginative, intuitive, non-linear right brain processing. Rationalist assumptions have

governed education at all levels, ignoring intuitive, imagistic ways of knowing, with little or no attention given to "whole-brain" thinking until recently.

Likewise in composition we have created a false dichotomy between "academic" and "creative" writing, assuming that academic writing relied entirely upon logic, creative writing upon imagination. Yet when we read biographies of some of our greatest academic writers—inventors and scientists and philosophers—we discover that their breakthrough ideas often came as flashes of insight, moments of intuitive knowing, not as the result of careful, linear, step-by-step thinking.

Brain research on lateralization and specialization of the brain hemispheres has changed our understanding of learning. The left hemisphere of the brain functions with sequences, logic, parts to whole. The right hemisphere functions with holistic, non-linear, intuitive processing, whole to part. What is writing but a *dialogue* between whole and parts, between global ideas and specific details, between concepts and form?

The writer needs to integrate the functioning of the whole brain to be successful. In fact, we reach our highest potential as human beings when both hemispheres work to their capacity, when information from both is integrated into the whole. Choosing a bank? Reason and logic will surely guide your choice as you compare pros and cons of each bank's services. Choosing a lover? Unless you are highly unusual, logic and lists are unlikely to be called upon! Intuitions and emotions are what count.

Mozartians, on the other hand, are planners; they plan extensively, either mentally or on paper or both

Attitudes and outlook play an important role in writing. The search for meaning in the mind occurs through patterning; the brain's natural tendency is to integrate information to create meaning. Emotions are critical to patterning; for learning to "take," a student must be involved and free from threat. Students who feel they do not "fit," who are unhappy or anxious, cannot learn effectively, nor can they write well.

When teachers of writing tell their stories about writing, and share their own writing, we model the multiplicity of writing strategies. Several years ago I was

writing a children's story, rapidly approaching deadline. I couldn't "find" the ending. Finally in desperation I ran out into the yard where my son and neighborhood kids were playing, clutching my unfinished piece. I read my story as far as it went, and offered a dollar to the kid who could help me find an ending. They laughed and went on playing. The next morning as I was eating breakfast, the boy across the street rang my bell; he had developed *five* potential endings for my story!

Stories about the rituals of professional writers further illuminate the writing process. When John Updike first began writing, he used lead pencils and legal pads. Every morning to begin his writing ritual, he would carefully sharpen one box of No. 2 pencils and lay out his legal pads. Like many writers, he has long since converted to composing at the keyboard. Yet every morning as he prepares to write, he meticulously sharpens one box of No. 2 pencils. His writing methods have completely changed—yet he relies on familiar rituals to trigger his writing process.

One of my most valuable writing tools is my vacuum cleaner. On many occasions when I have been tangled in a piece of writing and taken a break to attack the cleaning, no sooner have I begun the rhythmic roar that I have started to hear sentences in my mind, my personal signal that I am ready to write. Quickly I switch off the vacuum cleaner and rush to the keyboard, lest the ideas be lost. Some days my house never does get cleaned! There are many stories about writing we can share, from our own experiences or from such sources as *Writers at Work*, in which writers tell about their own incredibly varied writing processes.

If we wish to become effective teachers of writing, we need to teach the whole person; we need to allow both the Beethovians and the Mozartians to be who they are when they write. We need to explore both logical *and* imaginative ways of thinking and *writing*, accepting the validity of both. The more our students integrate the functions of both hemispheres of the brain, the more connections are actually built within the brain. The actual wiring of the brain is affected by school and life experiences, researchers have discovered! Students who are never encouraged to develop non-linear, imaginative ways of thinking will grow up to be adults with fewer connections between the two hemispheres of their brain, less capable of whole-brain thinking.

Image and metaphor, given free rein, help us to discover ideas and uncover

memories we didn't realize we possessed. They take us into our subconscious mind, a place full of surprise and discovery. Figurative, imaginative processes create richness in writing. Even order and structure in writing often come through insight, rather than through laborious revisions and plotting of strategy. Successful writers use *both* direct and indirect thought as they write. All types of writers (to a greater or lesser degree) rely on metaphor and image in all phases of the writing process, from generating ideas to structuring.

Am I suggesting that logic and conventions and grammar and careful organization are unimportant? Not at all. But the successful writer knows when and where to use them.

Every writer is both *creator* and *critic*. The creator within us generates notions, catches fire with an idea, wanders off on tangents, revives long-forgotten images and memories. The critic, in contrast, is the judge. The critic questions whether that idea is really any good; whether the parts fit together; whether that word is spelled correctly and all the commas are in the right place. If we permit it, our critic may silence our creator.

The successful writer must *balance* the creator and the critic. I tell my students to shut their critic in the closet when their creator is at work, to let the ideas pour out freely without being judged or evaluated or checked in a dictionary for correct spelling. The trouble spot for most weak writers is not editing but composing. Then, when the creator has finished the job, the critic may be invited in to scrutinize the organization, insert transitions, eliminate unnecessary words, check punctuation and grammar.

Writing, asserts one of my colleagues, is "sex on paper." When we write, we share more than words. When we write well, we establish intimate human connection. Dr. Ruth, the "sex doctor," cautions against "spectatoring" during sex; in the process of observing ourselves, she says, we prevent total involvement, become self-conscious, and cause dysfunction. This teacher/"writing doctor" believes spectatoring when writing is equally hazardous. When a writer constantly observes himself or herself, allowing the critic to judge everything the creator is generating, that writer becomes dysfunctional, saying less than he/she intended to say or blocking entirely. "You have to find ways to detach yourself from the world and go to that place where you can hear the writing," says Donald Murray. Imaging and awakening of subconscious ideas occur when we are "not at home" in our conscious

mind, when the creator is totally involved—and the critic on hold. Then a piece of writing may take on a life of its own, finding words and ideas the writer did not know he/she had to say.

Now my vacuum cleaner begins to make sense. Rhythmic activities, meditation, day-dreaming, the relaxed state right before sleep—all of these stimulate imagistic thinking, freeing us to rummage in the crannies of our sub-conscious mind. My computer also makes sense, for with it, I write so fast that my creator can outrun my critic. As students discover their own processes and develop their own successful writing rituals, they gain the confidence that motivates them to keep writing.

Our students need a repertoire of strategies to vary with the situation. We need to teach strategies, not rules. Writers can shift strategies only if they *know* other strategies. One method may not work for all students, for there is no universal writing process. Guided imagery may turn on the right brain thinker; the Mozartian may do better with lists or brainstorming. To generate ideas, writers may experiment with mapping/clustering/journaling/guided imagery/brainstorming/free writing/even computer-assisted programs. Planning may consist of a formal outline—or a list or diagram or flowchart or...

As our students develop a repertoire of writing tools and strategies and assignments, they learn about their own writing processes. Beethovians discover that their way of working is acceptable; Mozartians find that their approach can be equally successful. Every student can experience the thrill of discovering something to say, and the glorious satisfaction of learning to say it well.✣

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Kurt Stadtwald

Family Values in Changing Times: Martin Luther's Family Circle

In this presidential election season more than the usual attention has been paid to family values. One or another public figure has recommended this ideal or that program to halt what is generally regarded as an erosion of the two-parent, affectionate and values-teaching family. Yet we should keep in mind that any debate about whether being married for life is desirable or how parents should raise their children is not suddenly or dramatically new. At the beginning of the Lutheran movement, many observers were bemoaning the disregard into which marriage and parenthood had fallen.

Because Martin Luther grew up and eventually married during those times, it is not surprising that choices about family, sex and marriage figured prominently in his life. Therefore it is appropriate to look at Luther's childhood and marriage to Katherine von Bora in an effort to understand how the reformer created strikingly new family values in response to the crisis in his own day.

Before doing so, readers should not allow their familiarity with such concepts as "child" or "spouse" or "parent" lull them into complacency when they think about families in former times. These terms did not mean the same things in the sixteenth century as they do now. These differences may at first astound and make difficult the task of seeing how the past holds anything useful for the present. Nevertheless, it is shortsighted to believe that only the living have grappled successfully with the problems of family life.

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Luther's Early Life

Martin was born to Hans and Margaretta Luther on November 10, 1483. At the time Hans had no steady job, but ambition would later make him a man of means as the owner of at least six copper mines. Luther later recalled that his parents were very stern. For example, his mother beat his palms bloody for stealing a nut from the table. While we today would decry this as abuse, the liberal use of corporal punishment was accepted not only at home but in the schools. Luther remembered being caned fifteen times in one morning for not having satisfactorily learned his Latin lesson.

Childhood was also no escape from the pressures of earning a living. At the age of thirteen Luther was sent to a boarding school in the city of Magdeburg and later to live with poor relatives in Eisenach in order to prepare him for the university. When he was not in class he was on the streets literally singing for his supper. Children's caroling was an accepted way of begging. Only when a wealthy merchant family took him in did Luther's young life improve.

Hans was as ambitious for his son as he was for himself. He hoped Luther would become a lawyer, presumably a wealthy and powerful one. When Luther in 1505 chose the life of a lowly monk instead, Martin and Hans became estranged. Yet Luther was affirming the highest ideals of the times. Traditionally theologians had not enthusiastically endorsed a life immersed in the world and its entanglements. Sex, of course, was one of the world's chief deceits and, therefore, ought to be avoided for the sake of one's salvation. The monastic ideal, or a life devoted to prayer, meditation, doing good and avoiding sex, was the life the clergy praised and preached century after century. Married life was something for people who could not handle a spiritually deeper life. As St. Paul put it [I Corinthians 7:1-2, 32-33]: "It is not good for a man to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife....He who is unmarried cares for the things that belong to the Lord, how he may please the Lord; but he who is married cares for the things that are of the world, how he may please his wife."

Along with the deprecation of marriage came attacks on woman-kind. According to one sixteenth-century collection of proverbs: "If you take a wife, you get a devil on your back" and "If you find things going too well, take a wife."

The Protestant revolt against Rome brought with it a rebellion against the Catholic prohibition against married clergymen. This particular controversy Protestants unleashed cannot be understated, seeing that clerical marriage was indeed

an innovation which cut against centuries of law and propriety. By marrying a woman about eighteen years younger than himself and a run-away nun at that who escaped her convent in a smoked herring barrel, Luther self-consciously placed himself in the eye of that storm. About his choice Luther wrote that he married Katherine to make a statement about the Christian value of marriage, to spite the pope, wound the devil, make angels sing and heal the rift between him and his father. Noticeably absent was any mention of romantic love. In fact, Katherine fancied another, a doctor from Nuremberg whose family vetoed a marriage. Affection would come after the vows and grow over the years.

KATHERINE LUTHER

Katherine was a remarkable spouse. She could read (ninety-five per cent of Germans could not), carry on a conversation in Latin, brew beer, herd and butcher both cattle and poultry, churn butter, garden, fish and handle a team of horses. She was also an extraordinary manager, having to run a household of considerable size with limited means.

The Luthers lived in what had been Luther's old monastery in Wittenberg, a building of forty rooms and many smaller cells. Those rooms were filled by Luther's children, six or seven nieces and nephews, four adopted children, servants, tutors, university student boarders, Protestant refugees from such far-flung places as England and Hungary, dignitaries, noblemen, and friends invited for dinner. Luther's family truly lived in a fishbowl, and Katherine's life was a public life. On top of that she owned in her own right a farm in the country. Clearly she was more of a business women than a pastor's wife.

Katherine also had to put up with a man of mercurial temperament. Like his father, Luther was a stern disciplinarian. His eldest son Hans was banished from Luther's presence for three days for an offense we do not know anything about. Luther then demanded a written apology to which he answered that he would rather his son die than grow up delinquent. Unlike what we know about his parents, Luther could also be tender. The death of two of his daughters (at the ages of one and fourteen) shook him to the core. Indeed, Luther might have lost his faith when his favorite teenaged daughter Magdalene died had it not been for the comfort of Katherine. This was only one such crisis. Even after discovering the consolation of salvation through faith in his tower study around 1518, he was haunted by periodic spiritual and emotional despair.

Katherine also had to nurse Luther's ailments which were the price he paid in later life for the zeal with which he neglected his body as a monk. Those ailments included recurring kidney stones,

frequent headaches, dizziness and blacking out, hemorrhoids, poor circulation in his legs causing running sores, ear infections, angina, and finally congestive heart failure. In some ways it is amazing that Luther lived to the age of 63. Yet Luther's death did not make Katherine's life easier.

In the same year Luther died (1546), the Catholic emperor of Germany, Charles V, successfully made war on the Protestant princes. Katherine was forced to flee Wittenberg two separate times, returning on both occasions to find her farm and house ransacked by armies which routinely lived off whatever they captured. She died in 1550 of injuries suffered in a wagon accident while moving her children out of the way of an approaching plague. Plagues often followed invading armies and routinely carried off a third to one-half of a city's population. Katherine's dying words were as touching and as graphic as any of her husband's sermon illustrations: "I will stick to Christ as a burr to a top coat."

Family Life in General

Luther's family experiences were both common and uncommon for his times. The rigors of childhood and the nearness of sickness, danger and death were quite common in that age. As many as forty or fifty percent of all children never lived to see their fifth birthday, and the average life span was only forty years. On the other hand, Luther's personal affirmation of marriage and the public-ness of his family life were exceptional. Each flew in the face of traditional ideas about family values.

We have already noted that when Luther was growing up, family life was theologically an inferior way of life. Luther, as did other reformers, affirmed by example that it was more natural, and just as holy, for men and women to live together as husbands and wives than as cloistered monks and nuns. This arrangement has become traditional only after centuries of usage. We should also remember that for his times Luther was also a liberator of women. His wife was a nun who like tens of thousands of other women, if not more, had not willingly taken monastic vows. Katherine was sent to a nunnery at the age of ten when her father remarried. Historians have also pointed out that life in a nunnery at the turn of the century was no haven for independent women; nuns were under the control of and often exploited by male clergyman. By offering women the chance to re-enter the world and experience motherhood without stigma, Luther and other reformers furthered the status of women. This is not to say that Luther was a believer in the equality of women. In public Katherine acknowledged Luther's authority by addressing him by his academic title, "Herr Doktor." Still the model

Protestant family was a partnership in which both parents shared in raising children.

Luther's wife Katherine's resourcefulness and strength was also uncommon. Certainly few even today could do what Katherine did. Yet her life is an example of what it meant to be a partner. Being a partner did not mean unquestioning submission or a retreat to the kitchen. It meant contributing to the survival of the household in a substantial way, even if one had to do it outside the household. While this may appeal to many today, being a partner also meant a good deal of selflessness, which goes against many current notions about individual self-fulfillment.

END THOUGHTS

But what does this look at Reformation times have to do with contemporary concerns about family values? The readers have, of course, the right to draw whatever conclusion they wish, but two inferences are clear. First, the original Lutheran response to the crisis of the family was not merely to restate traditional values, but to create new ones. Luther and other reformers approved of the family in a way that shocked conservatives of the day. That does not mean that Lutherans today have to chuck out everything and invent some new arrangement. It may mean that they should make family life workable in a culture hostile to it, and yet having no clear alternative for it. It may also mean the rediscovery of the ideal of partnership, entailing the recognition of an expansive economic sphere for women and equally great parental duties for men.

Second, those who wish to restate the values of the Lutheran movement's first "first family," must realize that they are preaching hard sayings. Luther's family life was never as sentimental or as rosy as often portrayed. Nor was it always and unambiguously a life of personal gratification, but one of service, commitment, sacrifice and pain.✣

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Jeffrey E. Burkart

Reflections

Foreword

There are many reasons why I am an advocate for Lutheran schools. It was in the Lutheran school that I first heard about the saving Word of God and it was in Lutheran grade schools, high school and college that my intellectual, social, emotional and spiritual needs were met.

I would like to relate a few stories to you. These stories, like all stories, are easier to tell aloud than to put into writing. So please imagine yourself to be listening to me—to find my voice and to relate these stories to your own experiences.

I Am Born

I was born in Chicago, Illinois, and lived in an extended family. My mom and dad and my paternal grandparents shared a second floor apartment on Chicago's north side. I remember that the five of us had to share one bathroom and I often wonder how we managed. We later moved to a house that had two and a half baths and there always seemed to a line at one of the doors.

Grandma was chief cook and bottle washer. She loved placing a two dollar bet on the horses and delighted in a late game of nickel-dime-quarter poker. Grandpa, the patriarch of the family, made no secret of the fact that he was an atheist. He had lost both of his legs in the "war to end all wars" and could not abide the idea of a God who would allow such suffering to take place. As a result, prayers were not part of the daily routine of our household.

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There was a Bible in our house and it sat on Grandma's desk in the bedroom. I was once asked to fetch it for her and, to my surprise, out fell clippings from the "Master Clocker" and the "Green Sheet" (the "bibles" of every avid horse race gambler). I knew how to read the racing forms long before I learned about Spot, Puff, Dick and Jane. Grandpa frowned on Grandma's penchant for playing the ponies. Grandma, not wishing that her off-track betting be discovered by Grandpa, kept her racing forms in the Bible-the one place in the house that she knew Grandpa would never look.

I knew how to read the racing forms long before I learned about Spot, Puff, Dick and Jane.

My Mom was a secretary and my Dad was a policeman. I remember how fast my Mom could type on our old Royal typewriter. With today's computer technology she would probably do two hundred words per minute. I remember my Dad taking me on a ride on his three-wheeled Harley police motorcycle. My parents provided me with everything an only child could have. They worked hard and gave me untold love and affection. But they probably never could have guessed how some of the things they would do would affect my life.

UNCLE BUSTER IS BEST MAN

My Mom and Dad got married in a Lutheran Church. They got married in a Lutheran Church because my Dad's best friend, Uncle Buster, suggested that they do so. Uncle Buster wasn't a blood relative, but everybody in the neighborhood who was a close friend of the family was given the honorary title of "aunt" or "uncle." Since Uncle Buster was married in a Lutheran Church, it was only natural that his closest friend should also follow suit. Uncle Buster was my Dad's best man and my Dad had been best man at Uncle Buster's wedding. Close friends share each others moments of triumph and of terror.

On the day I was born, Uncle Buster and my dad paced the hospital floor together and, after a few weeks had passed, it was Uncle Buster who suggested that I should be christened. In my family you didn't get baptized—you got christened. This term, although it contained the name of Christ, was confusing to me as a young child. It was only in later life that I recognized the significance of Christ in christened. When I was a little child I always

associated the term with smashing a bottle of champagne against the bow of a ship. I wondered if I had been so treated. Being hit in the head by a bottle of champagne at such a young age might explain many aspects of my behavior in later life. At any rate, the baptism was arranged. A Lutheran pastor was called upon to perform the rite and Uncle Buster served as Godfather. Uncle Buster's real name was Edward. My middle name is also Edward and every time I sign it I am reminded of Uncle Buster and my baptism. A few years ago I saw my baptismal certificate in the vault of my mom's bank—it was dated October 31, 1948. With a baptism date like that how could I be anything but a Lutheran. It is strange, is it not, how the work of the Holy Spirit is accomplished.

I Go to School

When I was five, like all boys and girls of that age, it came to pass that I should be delivered—to school. Kindergarten, to be specific—that place so long anticipated by parents today as a means whereby freedom from five-year-olds is attained. Nothing so trivial as that entered my parent's minds, however. School was a very serious business to my parents. Their only son, a child of the postwar baby boom generation, must receive the best possible education. My college graduation must have already been on their minds as they contemplated my kindergarten experience.

As Robert Fulghum is quick to point out, everything you need to know in life you learn in kindergarten

There arose a debate in our household (as I am told) regarding where I should be sent to school. My mother and father were worried that I would attend the same school that they had been forced to go to during their formative years. My parents were concerned that I might receive the same kind of education they had and, therefore, sought advice from Grandma. Grandma was an expert on education because she had been fortunate enough to receive only two years of it—kindergarten and first grade. As Robert Fulghum is quick to point out, everything you need to know in life you learn in kindergarten. In those terms, first grade must have been the equivalent of a graduate degree. Grandma had been sent to school to learn English. Since her native tongue was German she went to the only school in the neighbor-

hood that gave instruction in both German and English. This school happened to be a Lutheran school. When asked where I should be sent to receive my formal education Grandma replied, "Why don't you send him to the Lutheran school down on Belmont Avenue?"

...my mom told me that she made the decision to send me to St. Luke's because she liked the people she met.

My mother went to the school—St. Luke's Lutheran—met the principal, had a tour of the facilities and, in short, was sold. I was enrolled the next day and began my long association with Lutheran education. Years later my mom told me that she made the decision to send me to St. Luke's because she liked the people she met. They seemed to be really concerned about her. Little did my mom realize that she would be invited to take catechism instruction when she went to enroll me in Lutheran Day School. She took the instruction, was baptized and became a member of the church. Sometimes it can be that simple. How ironic that my mom and I started Lutheran school at the same time.

MISS DOEDERLEIN MEETS CAPTAIN VIDEO

I had the greatest kindergarten teacher in the history of the world. Her name was Miss Doederlein—the Mount Everest of kindergarten teachers. You had to learn from her because she was there.

To my knowledge, Miss Doederlein was the first Lutheran who ever talked to me. She ran a wonderful kindergarten. We had rugs on which to take a nap, milk and Nabisco Graham Crackers were served in abundance and wonderful blocks were provided for the building of structures whose depth of architectural complexity could only be fathomed by the likes of a Frank Lloyd Wright.

I was truly in my element—no homework, food and toys. I, like every other five-year-old, loved toys. But the kind of toy that I loved the most was the kind that you got through the mail with a box top of Rice Krispies and a quarter.

I was an avid Captain Video viewer. Captain Video—the prototype of every television space ship commanded from Tom Corbet to James T. Kirk. Captain Video (echo and reverberation—Video-Video-Video)—whose special effects budget ran into the tens of dollars. Captain Video—brought to you by *Power House Candy Bars*—candy of all true space cadets. Armed with three Power House

Candy Bar wrappers and twenty-five cents I was able (with a little help from my mom) to mail order the most coveted piece of space technology available over the air waves—an Official Captain Video Decoder Ring. It was equipped with a compass, a magnifier, a whistle and it glowed in the dark. It also contained the secret Captain Video Code so that you could translate the messages which were sent to all faithful Video Rangers. As I recall the code went something like this: A=1, B=2, C=3, etc. A neophyte cryptographer's delight.

I was so excited to have this ring that I wanted to share my treasure with my classmates. Nothing gave a five-year-old boy greater satisfaction than to possess something which would be envied by the others. I delighted in seeing my friends on the verge of transgressing the 10th commandment.

On the day I brought my ring to school I was just a little late. I had only enough time to hang up my coat and join the prayer circle which had been formed by my classmates. The ring, which was way too big for my little fingers, was in my hand. I paid scant attention to the prayer as I turned my phosphorescent wonder over and over in my hands and thought of how it would delight my friends. Then, a most dreadful thing happened. The ring broke into all of its 36 component parts and scattered to the four points of the compass which was inlaid on the linoleum tiled floor. The students froze. My breath came in short gasps. What would teacher do to someone who was late, played with a toy during great circle time and disrupted communication with God? The consequences were too horrible to contemplate.

What would teacher do to someone who was late, played with a toy during great circle time and disrupted communication with God?

She Stoops and Conquers

Miss Doederlein, bent down on her hands and knees and picked up as many pieces of the Decoder Ring as she could find. She came over to me and gently put the pieces of the ring in my hand. She didn't scold me (no scolding could have made me feel any worse) and she didn't make an example of me to the rest of the class. Miss Doederlein understood the proper distinction between law and the

gospel. She picked up the prayer where she had left off as if nothing had happened. After the prayer she asked me to put the pieces of the ring in her desk drawer and told me that I could have them back after school.

I never found all of the pieces of the ring—the missing parts are probably still hiding in the recesses of that desk. What I did find, however, was something more precious and more permanent than that ring. I found patience, kindness, protection, trust and love as exemplified in my teacher. God was not angry with me because my teacher was not angry with me. My fears were conquered. Everything was all right.

God was not angry with me because my teacher was not angry with me.

Every day Miss Doederlein and other teachers of the faith helped me to understand what itis to be a child of God. Slowly I have come to an understanding how much my Lutheran school experiences have shaped my life. For this shaping I am eternally grateful in the most literal sense of the term.

PRIVILEGED AND AMAZED

Since kindergarten I have had the great privilege of being taught by teachers who have been witness to the love of Christ. It is because of their dedication, skill, knowledge, selfless service and faith in God that I have been nurtured in the faith.

It is a constant source of amazement to me how God works in people's lives. God changes our lives in ways which we could never imagine. He brings us into contact with Christian people (and sometimes non-Christian people) who, as often as not, have no idea of what they're doing when they're doing it. Who could have predicted that my life in faith would have begun because of a suggestion on where to be "Christened"? Who could have known that my intellectual, emotional, and spiritual life would be so greatly influenced by a group of German Lutheran settlers? Who could have known that the school that they started would later teach my Grandma how to speak English and that because of that experience she would suggest that I attend there also? Who could have known how a chance comment about where to get married might affect the course of my parents' involvement with the church? Who could have guessed that I would learn about the significance of my baptism

from Lutheran teachers and that my faith would be nourished in such a way as to lead me into the Lutheran teaching ministry? Who could have known?

Never Let Them Know What They're Doing Until They've Done It—Then They Can't Say They Can't Do It.

Each day is an opportunity—an opportunity to live another day in faith. As Lutheran teachers we die and rise every day as we remember our baptism and live in baptismal grace. Every day God puts people in our path. Mostly they are children, but we also touch the lives of parents, grandparents, and a host of others who may be unknown to us. God places these people before us and provides the opportunity for us to be who we are—redeemed sons and daughters of the Lamb. He turns our words and actions into miracles which change the lives of people. He does it—and He does it sometimes without our knowing it. He does the things that we might never ask or even think that He would do. He doesn't always let us know what we are doing lest we say we can't do it. Never think that what you are doing isn't important. You may be the only link that a child or a parent has to God. He turns our water into wine—He does what needs to be done.

Thanks

So let me say thanks to all my Lutheran teachers who may have had no idea of what they were doing when they were doing it. You know that I can't name you all in print, but be assured that I name you all in my heart. And as I name mine, why don't you name yours—or better yet—tell them so that they will know what God has done through them.

So thanks to Miss Doederlein, Mrs. Genzen, Mr. Koenig, Mr. Tewes and Mr. Bathje. Thank you Mr. Becker and Mr. Jordahl and Mr. and Mrs. Grunst and Miss Tjernagel. Thank Miss Roberts, Mr. Conners, Mr. Preston, Mr. Helmkamp and Drs. Gehrke, Heinitz, Gieschen and Heinze. And thanks to all the other teachers who I had in Lutheran elementary schools, high school and college. Thanks for the music, the art, the history and the science—but most of all thank you all for living lives of service to God and for touching my life and the lives of those I love. And thanks be to God who has made us His in baptismal water and who makes miracles happen through the lives of people who are sometimes unaware of what God has done and is doing through them.✚

Multiplying Ministries

Rich Bimler

Trick or Treat!

My three-year old friend, Matthew, just doesn't catch on. He'll never make it in life if he keeps on his current ways. If only he would learn what life is really all about.

Let me explain. Last Halloween Matt's mom took him "trick or treating," just like many people do. And Matt started collecting some really nice loot—candy bars, tootsie pops, gum, and even some silver quarters.

But then something happened. As he continued going house to house, he began to want to start giving away his candy and other goodies. Can you imagine that! Instead of grabbing and hoarding all of these gifts, he actually wanted to give away his newly acquired treasures!

Now someone has to teach this kid that that is not what life is all about. Someone better get close to him and convince him that in order to survive in life one has to "take and receive," not "give and give and give."

Another sorry instance. Last Easter time, Matt went on an Easter egg hunt with hundreds of other little friends disguised as bunnies and lambs and chickens. Wow! What a great opportunity to grab lots of colored eggs and chocolate bunnies and marshmallow peeps. But no! Instead, Matthew found two eggs, put them in his basket, and then started searching the grounds on behalf of the other kids. Some even younger than himself! Can you imagine! Giving away candy to the other kids who obviously weren't motivated enough to find these items themselves!

When will this little guy learn that life is about getting and keeping and getting some more? Who will teach him that "God helps those who

help themselves," and "The one with the most toys wins," and "Do unto others—before they do unto you"?

But, come to think of it, I really shouldn't worry too much. I'm sure that once Matt gets to school and better understands "life," we adults will teach him the "better way." I've seen it happen to so many others. Why should I be concerned about it not happening to Matt? We teachers and parents and DCE's and other adults will soon help Matt get his life "straightened out." So why should I worry? He'll learn the tricks of life soon enough. Just give us adults enough time with him.

...Lord, forgive us for taking a child away from the beauty of giving to others. Forgive us for modeling so successfully the "tricks" of life instead of the "treats" of life. And help us to learn what life is all about from you giving your life on the cross and for rising again to give us new life. And for little friends like Matthew who keep us centered on the gift of giving and what life is really all about!

...Lord, keep sending us your love and spirit of giving, through little friends like Matthew!✝

Back in 1903...

From an arithmetic test given to fifth, sixth and seventh grades of St. John's Lutheran School in Orange, California, May 22, 1903.

1. How many acres are contained in a circular piece of land, the diameter being 27 rods?
2. What duty must be paid on 30 boxes of soap, each weighing 95 pounds, valued at 6 cents pound net, duty being 50%.
3. An insurance company insured $40,000. They reinsured in other companies one-fifth at 3/4%, one-fourth at 1%, one-tenth at 7/8%.

 What was the rate at which the insurance company took those $40,000, if, after paying the premiums to the other companies, they still had $125 left?
4. A bill of hardware at list prices amounts to $276.98 with 40%, 12 1/2%, and 10% off. What is due on the bill?
5. A lot was sold for $7,000 which was a gain of 16 2/3%. What was the cost?
6. If I sell 2/3 of a lot of goods for 4/5 of the cost, what percent is gained?

Administrative Talk

Charles W. Laabs

Come Out for Outcomes

Schools are becoming more accountable regarding pupils' learning outcomes. Basic questions are being asked:

What should students know?

Are all students learning?

What should they be able to do?

How do we know they are learning?

What should they believe or feel?

What changes need to be made in the program so that all students will be successful?

Who are asking these questions?

1. Administrators and teachers who are concerned not only with revision of curriculum, selection of appropriate learning materials, and sufficient teaching time with effective methodology-but who are also determined to make sure that all students are learning.
2. Parents, boards of education, and the sponsoring agencies of schools who want to be assured that all pupils are successful learners and that the goals of the school are being met.
3. State accreditation agencies who are certifying schools which can demonstrate that a quality program with equity exists, that is, student performance meets or exceeds appropriate expectations regardless of the cultural and educational diversity of the community.

Outcomes-minded schools are establishing appropriate target levels for student growth and organizing themselves to accomplish improvement in learning in the identified areas of weaknesses. Not only is the area of learning singled out, but specific learning objectives are stated as well as specific groups of children with special educational needs.

This outcomes approach sets the highest priority on student success which means that not only *some* students excel or that the students on an *average* do very well, but that ALL students are successful in learning the schools curriculum.

Thus, outcome-oriented schools:

1. not only collect appropriate data (beyond test scores), but are inclined to analyze the data and make necessary adjustments to improve learning for all students.
2. are very conscious of the need for school improvement plans that identify concerns, plan the strategies for improvement, identify necessary materials, resources, and methodology to accomplish these plans, and follow through with demonstrated effectiveness. A meaningful action plan is designed by the entire faculty and regularly monitored to assure successful completion.

Lutheran school faculties would do well to become acquainted with outcomes evaluation, so that they can demonstrate that maximum time and instructional effort exist. They also want to be sure that maximum learning is taking place. The theme and intent of outcomes evaluation is currently being emphasized nation-wide through accrediting agencies as well as state offices of education. In the final analysis, responsible school administrators and faculties will want to assure success for ALL children, seek to provide effective instructional programs, and remain accountable to parents and the sponsoring agency, the Church.✣

Words to Live By

✓ Health: To eat what you don't want, drink what you don't like and spend your time doing things you'd rather not.—Mark Twain

✓ God grant me the patience...right now.—Anonymous

✓ Those who do not feel pain seldom think it is felt.—Dr. Johnson

First Person Singular

Carl Schalk

Woodsman, Spare That Tree!

They are—to use a term familiar to most Lutherans—omnipresent. You see them as place markers in hymnals and bibles, they serve as fans when the weather is hot, and as something to scribble on by small children during worship. They range from a simple listing of parish events to bloated packets of paper ten and twelve pages thick.

"They" are, of course, "worship folders," "service programs," "church bulletins" which, it seems, have become the one indispensable, can't-do-without item for worship. But ask any church secretary which is the most onerous weekly task, the one which brings the most headaches. "Preparing the bulletin" wins hands down!

Compounding the problem for everyone-worshippers and church secretaries alike-is the current fad for obese bulletins which copy out the complete liturgy for each person every week. These "service folders," swollen beyond necessity, are simply another sign that worship has become largely entertainment. "Service folders" have nothing to do with being caught up in the wonder of the prayer life of the community, but just as when attending a play or concert, we want to know the cast of characters, the leading man and lady, who is doing what, what piece the choir is singing or the organ playing. We want, as one Catholic critic has remarked, "the Mass with a menu."

Did Luther pass out "worship folders" at the Castle Church in Wittenberg? When C.F.W. Walther and his group landed in Perry County, Missouri, did they first dispatch a secretary to type up a "service program" before they celebrated the liturgy? How could they have possibly gotten along without one?

The answer, of course, is that they knew the liturgy. And congregations today that know the liturgy through repeated use find that a service reproduced in the service in the bulletin is not only superfluous, it is counterproductive. If all the hymnals vanished some Sunday morning, we might be surprised to see how well most congregations could sing the liturgy from memory.

I wonder how many trees are being sacrificed each week supplying the paper wasted on these plump "service folders" produced each week only to be thrown away. But the liturgy is not a "worship program" that needs a "service folder" to sustain it. The liturgy is a simple ritual act in which God's people gather around Word and Sacrament and which draws its power as ritual in part from its regular repetition. It is an action easily committed to memory. To achieve that end we don't need bulletins. We rather need intelligent repetition of the liturgy with the emphasis on continuity—not on a mindless and ultimately confusing search for "variety."

Imagine a congregation where the people sing the liturgy largely "by heart." Where one person sings the "Lord, have mercy," "O Christ, thou Lamb of God," or "Thank the Lord and sing his praise" from memory. It is already going on. Without a bulletin!

Perhaps it's time to think less about preparing elaborate bulletins and more about nourishing a love for the riches of the liturgy among us. Perhaps it's time to change that slogan from "user-friendly" to "Woodsman, spare that tree."✚

To Think About

- ✓ A happy marriage is the union of two good forgivers.
- ✓ Overeating is the destiny that ends our shapes.
- ✓ Music washes away from the soul the dust of everyday life.—*(From Better Health)*

Teaching the Young

Shirley K. Morgenthaler

Play Can Be Teaching

Teaching the young. What an awesome task you have before you. As this school year begins, no doubt you have thought about what is most important to teach the young children in your classroom. No doubt you have spent time planning and preparing and setting goals.

I'd like to add a new challenge to your list. The task before you with the children for which you are responsible is not what you may have envisioned. It's time to develop a new paradigm. It's not teaching after all that is your primary responsibility. It's children's learning!

For generations we have worked under the paradigm, the assumption, that the task of teaching is telling, communicating knowledge and understandings which young children are ready to grasp. For years, we have added younger and younger children to our classrooms without examining that assumption.

But as we learn more and more about how young children-all children-learn, it becomes evident that our paradigm is in need of repair. We need to think of what we do in a new light.

You see, the problem is in our own experiences and in our assumptions built on those experiences. When you and I started school a generation or two ago, the assumption was that we had played and played in our families, our neighborhoods and our communities. The assumption continued to include our readiness for "getting down to business" and sorting out what we already knew. And those assumptions were usually right. Most of us were five or six years old and brought with us an already rich set of experiences and beginning understandings.

Many of us were put into classrooms that were multi-age (they called them double grades or even one-room schools) and that therefore allowed us time on our own to discover, opportunities to help

younger children discover, and older children to interpret "school" to us. (We hear about those ideas today and consider them new and innovative!)

Our realities today are somewhat different. The children in our classrooms are younger, and this requires new methods of teaching. Our children come from more limited experiences-few have roamed the neighborhood as we did-and that requires provision of new classroom experiences. Our children come from families that are more isolated from relatives and even from one or the other parent, and that requires more time and effort building relationships and forming learning partnerships between generations.

Our realities today also include much more information and understanding about how learning really happens, especially for young children. Now the challenge is to take this information and operationalize it into how we think about our teaching.

Let's get back to that paradigm. You see, the paradigm we need to be using is not that "teaching is telling" but that "play is learning." Young children have always needed to play in order to learn. But the place of that play is increasing in importance in the classrooms of our schools.

It's time we recognize that play is the way we sort out and discover relationships, develop understandings, and organize concepts. It's time our paradigm of play teaches us that children need to develop those relationships, those understandings those concepts for themselves. It's even time to recognize that too much "telling" in the classroom gets in the way of the discoveries so important to children's learning.

You see, when you and I came to our classrooms as children, we had an abundance of playing in our repertoires—and we even found ways to continue that play in the classroom. Today's children need and deserve time to play, and places where play is understood and honored as the important way that young children learn.

So as you teach the young children in your classroom, watch them. What are they learning? What are they discovering? How can you use what they are PLAYING to encourage their discoveries, their learning? How can you learn together with the children that you teach?

As your new regular columnist for this feature, I look forward to discovering with you the many ways that we can help young children learn about our great God and about the wonderful world that He gave us to enjoy. See you next time!✣

Dr. Shirley Morgenthaler is a professor of early childhood education at Concordia University, River Forest, Illinois.

A Final Word

Eugene L. Krentz

Not for Granted

When one enjoys abundance it isn't difficult to take things for granted. The expectation that we will enjoy in the future and what we enjoy today are simply assumed as a matter of course.

These thoughts have crossed my mind in recent days as I read a *Wall Street Journal* article about the Edison Project. The plan of Christopher Whittle "to commercialize America's classrooms" includes the opening of over 1000 private for-profit schools across the United States. The first 200 schools are to be open by 1996. Whittle counts on the possibility of his bold vision becoming a reality because he believes that a voucher system will be approved in order to allow parents to seek the kind and quality education that they desire for their children.

Christopher Whittle and his friends mean business. This fact was underscored when Dr. Benno Schmidt, after only six years, resigned as president of Yale in order to lead the Edison Project.

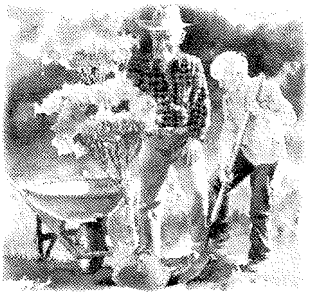
Just think of it—1000 plus private, for-profit schools across the United States. This is a bold venture! It makes me think about the opportunities we have as a church. We have been educating children for a long time. We know, even though we do not always achieve it, how to run quality schools. What's more we know how to make the Word and the Gospel come alive in classrooms where there are committed Christian teachers. Edison Project schools will not be making that kind of teaching a priority.

What an opportunity we have as Lutherans, as a synod that knows something about quality schools and Christian education. We ought to be making bold plans for the remaining years of this decade. We have a lot to bring to children, young people and their families. We can make good things happen, the Lord helping us, but not if we take our schools or our heritage as Lutherans for granted.✚

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